1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

are the product of intermarriage and formal friendship. Intervillage feuds are common and are restrained only by the religious community, sanctuary being granted at all religious ceremonials.

ETIQUETTE

All dealings with visitors are conducted according to elaborate formal patterns. The language is rich in formal appellations, exclamations, and honorific phrases. The most remarkable feature is that women are permitted to behave with perfect freedom, whereas men, until they become fathers, behave with a shy and deferential modesty resembling but exceeding that of the Victorian maiden. Normal relations between members of the same village are formal and dignified; only in the men's house or on fishing and hunting trips is the behavior of men relaxed enough to permit horseplay and casual joking.

LIFE CYCLE

Childbirth and Childhood.—The child gets two sets of names, one male and one female, as soon as the mother is known to be pregnant. These are one's own names given by grandparents of both lines. Taboos in regard to diet and behavior are required of both parents before and after birth. There is a well-developed couvade based on the notion of an intimate connection between the infant and its father. Babies are nursed until they turn to other food of their own volition; sometimes ridicule is used as a sanction against particularly recalcitrant children. No intercourse is allowed during the period of lactation. Babies are carried on the hip, and sleep with the mother until weaning, when they are paired off with other children or with a grandparent. The girl child wears no clothing until weaned and then receives a fringed belt.

Puberty and Initiations.—At menstruation, a girl's cheeks are scarified and she assumes the girdle.

A boy passes through a first initiation at about the age of 8 or 9, when his lower lip is pierced and a small bone labret inserted. A couple of years later, he passes through a second initiation, when his hair is cut short to a tonsure, his entire body is stained black with genipa, and he assumes the penis cord. When his hair has grown out to shoulder length, it is put up in a braid, and he attains full status as a young man. The next change of status for both boys and girls occurs at marriage, when, for the first time, they take on the responsibilities of regular work. Teknonymy is a matter of pride and follows the birth of the first child. The name is retained permanently thereafter, even though the child should die. At about 45 both parents discard their ornaments and accept the status of old age. All the above age grades are named and involve differential behavior and dietary observances.

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9:Gow-Smith T-5 (no date) 1925
SP9 Caraja SP9
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to bleed freely in order that it will weaken before it can travel far. Barbed arrows are used for killing monkeys and shooting fish. The tail of the sting-ray is also used for tipping arrows.

Fig. 99.—Cayapó rattle

Formidable objects are the clubs that the Caraja tribesmen use to kill captives, as well as members of their own tribe who have broken taboo or who are too old to make the periodic migrations. These clubs vaguely resemble a baseball bat, except that they are heavier and a trifle thicker at the end. They are made of hard-wood, the long handle decorated with a beautiful covering of black and white woven canework in designs similar to those of the spears, and the heavy end is stained a sinister red with the juice of the urucú-berry and the blood of its victim.

The Cayapó clubs are of the same heavy wood,